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But it is obvious, upon reflection, that the facts as they are in themselves are a mere abstraction. They have become facts only in the process of knowledge, and cannot therefore be used as an external test of the validity of that process."

Following the pragmatic method he replaces this "naive conception of truth" by the following proposition:

"The criterion is the habit brought to consciousness. The most comprehensive habit or system of habits, taking form in consciousness as an image or idea, is the ultimate standard. Primitive peoples and children have no criterion: they act on impulse. There is little or no reflection or prospection. But in the reflective consciousness the conflict of habits produces the image or idea which becomes an ideal or standard, a guide or norm. An ideal is ordinarily thought of as having reference to an act which is yet to be performed, while a standard is regarded as the test of acts that have already taken place. But in the larger sense, which embraces the reference forward and backward, the standard is only the generalized ideal, while the ideal is the specific definition of the standard."

MEDICINE AND THE CHURCH. By *Sir Clifford Allbutt* and others. Edited with an introduction by *Geoffrey Rhodes*. London: Kegan Paul, 1910. Pp. 298. Price, 6s. net.

This book consists of a series of studies on the relationship between the practice of medicine and the church's ministry to the sick written by English clergymen and physicians of standing and authority. Clearly the purpose of the book is to combat the increasing influence of Christian Science by showing that the same good results may be and are attained by intelligent physicians and the ministry of clergymen, and also to urge further cooperation of these professions to the same end. Ostensibly the main objection made to Christian Science is that although it "undoubtedly does overcome some cases of nervous trouble, these in no sense outweigh the mischief done by its followers in denying the sick medical care;" but the feeling against the cult is strong to the point of bitterness. For instance when the editor says in his introduction that "There is nothing new in Christian Science except the colossal impudence of its pretensions."

The spirit of the book is as a partisan both of the medical profession, that the necessity and value of its ministrations be appreciated, and of orthodox theology, on the ground that the Christian Scientists claim for themselves the power of miraculous healing that was given and belongs only to Christ. The Bishop of Winchester whose advice and aid throughout the compilation is acknowledged by the editor, says in his Foreword that "the temper of our age favors an inquiry conducted in a spirit which will neither disregard the requirements of science, nor rule miracles out of court as impossible." Many of the separate articles are of interest and value as contributions to the literature of mental therapeutics.

RUDOLF EUCKEN'S KAMPF UM EINEN NEUEN IDEALISMUS. Von *Emile Boutroux*. Uebersetzt von *J. Benrubi*. Leipsic: Veit, 1911. Pp. 32.

Emile Boutroux, the French philosopher who has written this essay on Rudolf Eucken and his struggle for a new idealism, holds a similar position in France to that of his German colleague in Germany, insisting on the